

R:O. 75

THE
VNRIGHTEOVS
I V D G E :

O R,
I V D E X C R E T E N S I S,
The Iudge of C R E T E .

A SERMON PREACHED
within the Iurisdiction of the
Arch-Deaconry of *Norwich*, at a
Generall Court, in *April* last
past, 16. 1621.

By Mr. Y O N G E R of *South-Walsham*.

Das Rosa mel Apibus, quâ fugit Aranea virus.



L O N D O N,
Printed by G. E L D, for Henry Fetherstone,
and are to be solde by Christofer Puntar of
Norwich Booke-seller. 1621.

THE
VIRGILIOVS
LIBER:

NOX CATERVVS

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LONDON

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The Vnrightheous I V D G E.

LUKE 18. 2.

*There was a Iudge in a certaine Citie, who feared not God,
nor regarded man.*



Must open my mouth in a Parable,
and declare some hard sentences; that
it is a Parable the Euangelist makes it
plaine: (Alas! (if it be a true story)
that any Iudge should be so wicked.)
Christ spake also a Parable vnto them,
that vnder the figure and similitude
thereof, we should be stirred vp, al-
wayes to pray, and not to waxe faint.

The subiect or matter of the Parable runnes vpon a dis-
course of a Iudge and a Widow. For the widow at this time
I meddle not with, she comes not within the verge and com-
passe of my Text: All my businesse must lie about the Iudge.
And I find him here so ill, as I thinke I could not haue ligh-
ted vpon a worse: for, *he feared not God.* And though he had
neuer beene so gracelesse and debauchd, that neither he had
cared for God, nor God for him; yet (me thinks) he might
haue had the good word and applause of men, or giuen them
some esteeme. No, the Text sayth, hee was at a point with
them too, for as he feared not the one, so he respected not the
other, *he regarded not man.*

All this while you see he is a very ill Iudge, and I will
promise ere wee part, he shall fare as ill at my hands. But
I will gather and girt vp my selfe more closely to the words.

The parts of the Text are apparantly two.

1. You see the *Person.* Parts:

2. The *Qualities* of the *Person.*

Gen. 31. 11.

The Person for his Office is a Iudge. And he comes here attended, as Iudges vse to doe. Yea, *Behold a company cometh*: for he is waited vpon in the text, with many followers, complements, accoutrements, circumstances if you will. 1. Of the Time, which is not of the present, but of that which is past. For Christ doth not say, There is: no, it seemes they had a change, and their hap was better: great pittie had it beene, so vile a man should haue holden his place still; it is the likeliest he was put off; he was *Iudex quondam*; wee see what Christ here saith, *erat; non est*, there is not; but, *there was*.

2. The word *Κερης*, in the Greeke, is attended with the Article *ης*, as with a little Page, and so it is *Κερης ης*, *A certaine Iudge*: He was but some one; and *ἐν τινι πόλει*, *In a certaine City*. He was singular from all example, both for person and place. *A certaine Iudge, in a certaine City*. Hee was *Κερης ης*, *A certaine Iudge*, as if hee should say, it is not ordinary for men to be so wicked, and *ἐν τινι πόλει*, *in a certaine City*, as if he should say, it is not ordinary in Cities to haue such Iudges.

3. It is worth the noting, that the Article is *ης* and not *ο*, he was but a *certaine Iudge*; He was not *ο* *Κερης* the onely Iudge, but a Iudge of some subordinate and inferiour place; and whether he were a Temporall Iudge or an Ecclesiasticall, we cannot tell, they had both in former times, as we haue now. And we know the widowes cause comes as well before the Ecclesiasticall Iudge, as before the Temporall.

4. Obserue the place, hee was in a *City*. But Christ doth not say in *Ierusalem*. No! that was the *City of God*, and it is likeliest there were Iudges that feared God: Nor in *Samaria*, yet there had beene Iudges wicked enough. Nay I doe not thinke, he was in any one *City* in all Israel or Iudah, for *Notus in Iudea Deus*; God is well knowne in Iewry, *His Name is great in Israel*. It might be therefore some *certaine City* amongst the Gentiles. And we may as well suppose it, to be some one *City* in the Isle of *Crete*, as any other where: The Apostle tells vs, from their owne Poets, the Cretians

are.

are euill beasts, and if there were a fowler beast then this, I haue much maruayle. I pray see his qualities; they are two.

§ 1. *Ex parte Dei, He feared not God.*

§ 2. *Ex parte hominis, He regarded not Man.*

It seemes he had neither *Religion*, nor good *manners*. For first, where as in each of these qualities, as about the skirt of *Aarons robe*, there was a *Bell* and a *Pomegranate*, a *Bell* and a *Pomegranate*, *Exod. 39. 15*. So here a quality and the obiect, a quality and the obiect; as in the first member *ex parte Dei*, the quality is *fear*, and the proper obiect is *God*. And in the second member *ex parte hominis*, the quality is *regard*, and the proper obiect is *Man*: and these are positiuely, and really in euery good man; yet here is a nullity, a priuation of them, as appeares by the two *negatives*, he feared *not* God. hee regarded *not* man; hee was wanting in the one, hee was wanting in the other.

Secondly, hee was *totus deficiens*, wholly wanting; for whereas there are many duties which belong vnto God, yet this quality of *fear* includes them all; and many duties and offices to be done to man, yet this quality of *regard* comprehends them all; now because he wanted *fear* he wanted all the rest, and so performed no duty vnto God, and because he wanted *regard*, he wanted all the rest, and so performed no good office vnto man: He was voyd of all grace, either to God or man.

Thus you see how this Iudge is deciphered, and his Armes blasoned in the Text, according to the words: But now let vs goe to the matter.

There was a Iudge, and first of all, let it not seeme strange that Christ in this *Parable*, compares Almighty God, to this *unrighteous Iudge*: for hee doth not compare things that are equall, but the lesse with the greater: Thus if a man get his right by importunity, at the hands of a most *unrighteous Iudge*; how much more shall the continuall prayers of the godly pressing the eares of God preuaile with God. Besides, we know in Scripture that sometimes comparisons to good purpose, are taken from things that are euill: as the coming

ming of Christ to iudgement, is compared to the comming of a *Theefe in the night*, 2. *Pet.* 3. 10. Neither doe Parables serue to proue, or approue euery thing by their circumstances; for then should diuers soule and grosse absurdities arise. As in that of the *Rich man* and *Lazarus*, *Luke* 16. For thence it should appeare, that the soules of the damned in hell should haue materiall and fleshy tongues; as also that in hell there should be water to coole, both which are ridiculous. Againe, that the damned ghosts should be zealous of Gods glory, in the furtherance of mans saluation vpon the earth: For *Abraham* is entreated by the *Rich man*, that *Lazarus* might be sent to admonish his five brethren, and to worke their conuersion, that so they might avoid those insufferable torments. *Saint Augustine* therefore giueth a good rule whereby to interpret Parables; *not according to the letter, but according to the sence*. The scope & intent of Parables, is wholly to be regarded. As in that of the *Rich man* and *Lazarus*, the intent is to set forth the seuerall and diuers estates of two men in this life, and their seuerall and diuers estates in the life to come, by reciprocall proportion. So this Parable holds not in all, but in the scope and intent wherevnto it was vttered, as before is declared.

There was a
Iudge.

But for the *Person*, whose office was a Iudge; *There was a Iudge*, and thus far I like it very well; yea, & that he should be in a *City* too, for an eminent place is fit for an eminent person.

The Office of a Iudge is of great Honour, of long Antiquity, of great Necessity. First of Honour, because they are Gods deputies, ordained of him, vpon earth to be next vnder him: *Iudges and Magistrates shalt thou make in all thy Cities throughout thy Tribes*, sayeth God to *Moses*, *Deut* 16. 18. *There is no power but of God, the powers that be, are ordained of God*, *Rom.* 13. 1. God assumed vnto himselfe the title of a Iudge, else would not *Abraham* haue beene so bold, *Shall not the Iudge of the whole world doe right?* *Gen.* 18. 25. God sitteth on their bench and iudgeth amongst them, *Psal.* 82. 1. Their honour must needs be great when he layes vpon them his owne name; *God standeth in the assembly of gods*: and hee anouched

auoucheth it with his owne mouth, *Ego dixi, dii estis*; I haue sayd ye are gods. *Moses* is called *Pharaohs* god: and *Constantine* called his Bishops gods. Christ expounding that place of the Psalme before rehearsed, saith, *Hee called them gods to whom the word of God was*, *Iohn 10. 34.* which is not to bee vnderstood of the generall doctrine, directed to all the sons of God, *sed de speciali dominandi mandato*, as *Caluin* well interpreteth it, of the speciall charge of government, whether it be Ciuill or Ecclesiasticall. And they are so called, *Ne quid admittant quod eos dedecet, qui loco Dei sedent*: that they might doe nothing iniuriously, basely, or otherwise vnbecoming, because they sit in his place, & are gods vnder God.

2. Their Antiquity appeares partly by that which I haue said before, they are as ancient as *Moses*, who was both a Temporall Iudge and an Ecclesiasticall, and so continued, till after he resigned his Ecclesiasticall Iurisdiction to *Aaron*. And after the death of *Moses* and *Iosuah*, the Gouvernors ouer Israel for many yeares together, were called *Iudges*, of whom *Samuel* was the last. The *Ephors* among the Lacedemonians, and the *Areopagita* among the Athenians, were Iudges, and these long since determiued weighty matters, concerning their gouernment, and punished offenders.

3. The Necessity of their office appeares many wayes, but especially two: First, in that *Paul* saith, *They are the Ministers of God for our wealth*, *Rom. 13. 4.* For where good Iudges and Magistrates are, there commonly good causes thrue and prosper, Godly lawes are conscionably administred, the glory of God is aduanced, and the kingdome of God is enlarged: and such haue speciall right and due interest in their places. Secondly, necessary, for they are the *Ministers of God to take vengeance on them that doe euill*, to bridle and repress the corruptions and misdemeanours of wicked men, to punish the loosenesse and exorbitancy of their liues, to suppress their insolencies, root vp their vices, and righten the wrongs of the oppressed. And there are three seuerall species or kinds of punishment, which they may inflict, as *Plato* sets them downe: Either, first, to punish them in their

bodies; or secondly, to punish them in their purses; or thirdly, ~~and~~ *put* *to* *open* *shame*.

Now as God placeth them in their seats of Iustice, which are called the *Seats of the Mighty*, but not that they should be ouer mighty in their seats, obstreperous and combersome, and alloweth them also Princely or priestly Roabes, *ad gloriam & ornatum*, Exod. 28.2. not so much for their owne carcases, which are but earthly and mortall, as for the honour of their places. As *Seneca* wrote to the wife of *Nero* the Emperour, *Indue te delicate, non propter te, sed propter honorem imperij*; So God also hath ordained and required that they should be adorned, not onely *regis vestibus*, *sed & regis & egregijs virtutibus*, which according to *Iethro's* aduice to *Moses* are these:

1. To be men of courage, to goe through their affaires with a wise and a stout resolution. For I doe not thinke that *Iethro's* meaning was onely that they should be *pollentes armis*, but *valentes ingenio*, industrious, and able to expedite causes with good dexterity and wit; and so they shall be sure to doe nothing, either incautè or inconsultè, rashly, or vndaduisedly.

2. They must feare God which is both the beginning of wisdom, and the foundation of all vertue, and they are wooll Magistrates and Iudges, in whom this feare of God is wanting.

3. They must be men of Truth, not onely *speculatiue*, in knowing, discerning, and iudging; but also *practice*, in following a right iudgement, and obseruing the rules of truth. For there is as well *veritas vite*, the truth of life, when the conuersation is framed according to the rule of truth; as *veritas iustitie*, the truth of Iustice, in discerning right from wrong.

4. They must hate *Conuersiones*: For that will quench and destroy all good vertues in them. *Paul* saith, it is the roote of all euill; as that which giues sap and nourishment to all other sinne. And where this growes to the height, it beares downe all: yea, this detestable and accursed hunger of gold, what

what doth it not effect? nay, whom doth it not affect? The Poets faine of *Venus*, that she commits adultery in chaines; but I am out of doubt, much wrong and wickednesse may Iudges doe in their places, who are eyther drawne on, or fast bound with the golden chaine of Couctousnesse. Hence it is that they are long-handed after bribes, which Father *Latimer* calls a Princely kinde of Theenery. Sure, it was not for nothing, that as in old time, the Iudges of *Thebes* were painted or carued out *sitting*, which argued a settled moderation, a trearable, deliberate, gentle proceeding; (for they should not be like *emill Spirits* in their places, onely to vex and torment;) and with *eyes shut*, or turned another way; as hauing no respect of persons: So also were they portrayed *without hands*, *ut à donis essent alieni*, that they should not reach after gifts and bribes, *which blinde the eyes of the wise, and peruert the wayes of the iust*. They must haue an honest and conscionable intent to aduance the glory of God, and punish vice; and not be *Aucupes Nummorum*, coursing vp and downe in their Circuits and Iurisdictions, abirding after money: yet is this the maine disease of many, *πεν ἀργυρίου*. Other vertues are required in a Iudge, as *πεν ἀρετῶν* wisdome, & vnderstanding, *Deut. 1. 15.* but neyther these, nor any other before rehearsed, were in this Iudge: yet was it very fit they should, for he was in a place of eminencie, he was in a *Citie*.

[In a certaine *Citie*.] Which is not onely to be taken for the fabricke, position, scituation, habitation, charters, liberties, all which make a *Citie*: but for the people and inhabitants, as *1 Sam. 14.* When newes came to *Shilo* that *Hophni* and *Phinehas* were slaine, and the Arke of God taken, *All the Citie*, that is, all the inhabitants of the *Citie*, *cryed out*. Nay thirdly, a *Citie* also is taken for the whole body of a Country, as *Marlorate* vpon that place of the Psalme, *The Lord keepeth the Citie*, he speaketh there saith he, *de Republica statu & politia*, of the policy and state of the Commonwealth. Take the word *Citie* here, in any of these senses, I am sure it noteth thus much, that *Cities* are the speciallest

and most remarkeable places of a Country, and most commonly containe vnder their iurisdiction the Villages thereabout. 2. They are the seats of great men, and of great offices, and men in them preferred to office and dignity, are the more eminent and conspicuous. 3. They are the ciuilest places, and fullest of knowledge and good manners. 4. which is not the least, they are the most religious too. Now all these, makes against this Iudge, that hauing his residency and abode in a *City*, a place of *eminencie*, a place of *ciuility* and good manners, a *religious* place, and where perhaps, he needed haue gone but a few steps to his Temple to haue worshipped; yet that hee should be so *irreligious* as not to feare God; or haue so little *ciuility* or good *manners*, as not to regard man. And so I come to his *Qualities*.

1 *Ex parte Dei. He feared not God.*

But before I goe further, I pray doe but note. This is a very strange Testimony that Christ here giues of a Iudge, *There was a Iudge in a certaine City who feared not God, neither regarded man.* I should rather haue thought it had beene a good Testimony, to haue beene giuen of an *Usurer* or a *Drunkard*. And if Christ had said, *There was an Usurer in a certaine City*, or, *There was a Drunkard in a certaine City*, and either of these, *neither fearing God, or regarding man*, this had beene somewhat; nay, very probable. But to speake thus of a Iudge, who beares an office of Honour, of Antiquity, of Necessity: one who sits in the roome of God, to execute his Iudgements; *horresco referens*, I tremble to speake it. O thou blessed Sonne of God, the eternall Wisedome of thy Father! that *ερανος δροσος, Heauen-dropping dew*, whose words are as Apples of gold with pictures of siluer, inwardly rich, inwardly precious, euermore to singular and speciall purpose, whatsoever thou diddest, whatsoever thou spakest was for our instruction. For surely, hereby he would reach vs, that 1. whatsoever their persons or their places be, if they be wicked and doe wickedly, let it not bee concealed, but declared, spoken of, and spoken of so, that posterity may take

take notice of it. For to this end are the sinnes of good men and bad men too in Scripture recorded and related. Let their faces be made ashamed, who knoweth, whether the diuulging and publishing of their faults may bring them to repentance, as being humbled and stricken through with sorrow and contrition. Excellent is the speach of that Hea-then man, *Si reprehēdis fers agrē, reprehēda ne feceris*; If they thinke much to heare of their wickednesse, let them abhorre to doe it. Yea let others heare and feare by their example. Why should the Scholler be spared for hope of his learning, or the Gentleman for his birth, or the Doctor for his dignity, or the Iudge for his authority, if they be shamelesse or exorbitant? And if we may not spare our *right eye* or our *right hand*, if they be causes of offence; why should we then spare the offences of others, who should be *eyes* and *hands* to oversee, order, and settle vs in a good courle, by their discipline and example. I confesse greatnesse thinkes it selfe much priuiledged; and the sinne of a great man, like mount Sinai may not be touched. Yet are the Prophets commanded to *cry aloud and not to spare*; and the Minister of God he must be *veronensis*, and not *placentinus*. As *Gedeons* Souldiours had in one hand a Lampe, in another hand a Trumpet: so wee must haue a comfortable shine to enlighten some, a shrill and warlike sound to rouse vp others. Yea let euery good Minister know, that he is as the Arke, wherein was as well the *rod of Correction*, as the *Manna of Consolation*.

2. Hespokes this to let vs see, that sometimes wicked and vile men, men voyd of Gods feare and of all goodnesse, are promoted to places of office and dignity. And this is as great a plague as may be; dishonorable to God, disgracefull to the place, impatible and grieuous vnto the people. What a storme of dreadfull imprecations doth the Prophet call for from heauen, *Psal. 109*; like a raine almost of fire and brimstone, a very tempest of euils, vpon wife, children, posterity, goods, or what else were more deare, smiting all these as with the stings of Scorpions? The first of them all that lea deth the daunce, as *Iudas* lead the cursed band of

Who feared
not God.

Souldiers, is, *Set thou a wicked man to be ruler ouer them.* I thinke there could not be a wickeder then *Hee* this, for first, *He feared not God.*] And here I pray consider, first, the *Quality*, *fear*; which in Scripture is taken many wayes, especially two.

1. For the worship and seruice of God, as *Psal.* 33. 11. *I will teach you the feare of the Lord*, that is, I will instruct you rightly concerning the true worship of God. And *Esay.* 29. 13. *Their feare* (saith God) *towards me was taught by the precepts of men*: that is, their religion, and manner of worship was learned by mans doctrine, and not by my Word. And our Sauour Christ, *Mat.* 15. interpreteth this place after the same manner, *In vaine doe they worship me, teaching for doctrine the precepts of men.* The oath that *Iacob* tooke *Gen.* 31. 42. was by the feare of his father *Isaak*. As if hee should say, I sweare by that God whom my father worships; For God is sometime called by names *effectiue*, as when he is called Our health, our strength, our saluation. Sometime *objectiue*, as when he is called Our ioy, our hope, our feare, because he is the object of all these, and the scope and end of all our worship and seruice.

2. *Fear* is taken for an awfull dread and reuerence of God, whereby wee make conscience of all our actions and words, as standing in his presence. *Elias* thought that *Abab* would haue supposed him but an idle fellow, when hee told him, that neyther dewe nor raine should fall in *Israell* of three yeares, *1 Kings* 17. and therefore addes, that *hee stood in the presence of God*, whom because hee feared with an awfull regard, it behooued him to make conscience of what he spake. It was the speech of the Theefe, vnto his fellow Theefe vpon the Crosse, *Fearst thou not God, seeing thou art in the same condemnation?* as if hee should say, Doeest thou not consider the place, and case, wherein thou art? Standest thou in no feare of him who now taketh vengeance on thee for thy forepassed iniquities? And doeest thou still persist to reuile, and raile vpon this righteous man? *Fearst thou not God?* This kinde of *Fear* is expressed by *Dauid*, *Psal.* 4. 4.

Stand

Stand in awe. Nay, take *Fear* in this place which way you will, this Iudge feared not.

Againe, consider the obiect of this *fear*. God; And him either as he is absolute and enire of himselfe, his most liuely and perfect essence; *ô ōy; Eris ille; Ille qui essentiam suam a seipso habet*; the perfection of whose nature, is the absolute constitution thereof, as wholly compleate within it selfe: Or, secondly, consider him in his Attributes and properties, wherein he is, the same with himselfe; For, *Quicquid est in Deo, Deus est*, according to the Schoolemens rule: the Lord of Hosts strong and mighty, great and glorious, the strength of Israel, yea of the whole world; cloathed with vnspcakable Maiesty as with a garment; The glory of his Face farre more glorious then all the glorious lights of Heauen: the whole beauty of Nature, but a sparke of that beauty wherewith he is beautified. Especially consider him in his Iustice; a dreadfull God, a God of vengeance, powring out his wrath like fire, and reseruing it for thousands: He looketh vpon the Angels and they tremble; He faceth the Heauens and they melt; toucheth the mountaines and they smoke; shaketh the Earth, and her pillars fayle; distempereth the Seas, drieth vp the riuers, rendeth the Rocks in sunder like a thred of flaxe. *Basban is wasted, and Carmel, and the flowre of Libanon is wasted.* The Lords way is in the whirlewind and in the storme, and the cloudes are the dust of his feet. *Thou, thou O God art to be feared, for who can stand before thee when thou art angry?* Smoake goes out of his nostrils, and a flame of fire out of his mouth, coales are kindled thereat. *Moses could not endure the sight of his presence, for hee was afraid to looke vpon God: nor the people endure to heare him, O let not God speak vnto vs, lest we dye.*

Or in the second place. Take God in the sweetest propriety of his Nature. Loue, mercy, sauing-health, light of his countenance, patience, long-sufferance, liberality, his amiablest disposition, fauour, grace, abundance of his goodnesse, graciously interpreting our offences, setting by his Iustice, as the Reward in the Gospell see by his accountis,
and

and when the debt is an hundred, sets downe but fifty; Nay vtterly cancelling our indistments, blotting *all our wickednesse out his remembrance*: I say, take God either simply as he is of himselfe; or in regard of his properties, and those the most eminent and conspicuous; as he *iust*, and a God of vengeance, or as he *mercifull* and a God of patience; All is one with this Troyan horse, this Cyclops that warreth against heauen, and careth neither for *Iupiter* nor his Thunderbolts, respecting not his dreadfulest lookes, no, nor yet his sweetest and pleasantest nature of mercy, I say all is one; *Hee feared not God.*

Nor regarded
Man.

We haue had too much of him in this. But now wee are come to the second quality, *He regarded not man*: and yet surely *Man* in many respects deserues some regard. The perfection of nature, the sweetest, completest modell of all his workes; the very *centrum* and *epitome* of all his creatures. He; who rightly deserueth to be stiled *OMNIS GRÆ-ATVRA*, The Philosopher saith that *Man* is *miraculum omnium miraculum maximum*: a miracle of miracles. And *Dauid* acknowledgeth himselfe, and in himselfe all others, to be *maruelously made*, *Psal. 139.*

The Stoicks made him to consist of soule and body as we doe. But the *Platonicks* who were a diuiner sect, made man a diuiner thing; and said, that hee was wholly soule or spirit, onely compact and tyed vp together, with certaine fleshly and earthly ligaments. Indeed *Dauid* saith, *hee was lower then God*, and but a little; *a little lower then God*, *Psa. 8.3.* a very remarkable creature sure, and deseruing some regard.

Againe, God at his creation spake not of him, as of other creatures, *fiat lux*, let there be light, and so of the rest, but, *faciamus hominem*, let vs make man. By which manner of speech, God intended, not any assistance, either of the Elements, or Angels, to be co-workers with him in mans creation; or that he spake in the plurall number for state, after the manner of the Princes of the earth. But God almighty partly foreseeing there would be heretiques afterward, denying the Trinity; but especially, for the honour of this his ex-
allest

actest piece, or workmanship, he speakes of the whole Trinitie, as if the Father, Sonne, and Holy Ghost were in consultation together about the creation of *Man*: A creature therefore of some regard.

Againe, hee was made into the Image of God; which though it be diuersly interpreted, and *Augustine* hath many concepts, much adoe about it; placing this Image sometime in one thing, and sometime in another: and yet, that good Father I am sure, not ignorant of that of the Apostle, *Eph. 4. 24. Col. 3. 10.* where we may see how we are to vnderstand this Image of God in man. I say euen this redoundeth much to his honour and regard, that by the right of his creation, his very nature was conformable to the nature of God; Holy as he is holy, righteous as he is righteous; I say for the Quality, though not for the Equality, as hauing the same holinesse in nature, though not in the same measure. This Image was broken in pieces in the fall, and yet is repayred and renewed againe, through Christ (who is the substance of the couenant of Grace,) in all those who haue put off the old man, and put on the new: and some parcells or remnants of those broken peeces yet remaine (as the shattered ruines of a demolished pallace,) euen in those, that are vncalled; as certaine notions in the minde concerning God, of the power of God, of good and euill, of reward and punishment, which haue no other vse, but to leaue men without excuse in the day of vengeance.

Againe, almighty God made many creatures in the world besides, as the Behemoth by Land, and that Prince of the Ocean, the Leuiathan by Sea. Both which wee know *Iob* notably discribeth. Of the latter hee saith, *Iob 41. I will not keepe silence of his power, of his parts, and of his comely proportion.* The Lord God made many others, diuerse in nature, different in kind, infinite in number, & hath giuen to euery one a seuerall life, and seuerall degrees of life, from the Angell to the Emmet. But he made them not so much for himselfe, as for man, who is *the very end* and perfection of all these. To this purpose *Chrysostome* speaketh sweetly,

Animalia fecit Deus propter hominem, hominem vero propter seipsum; He made all the creatures for man, but he made man for himselfe onely. And he addeth, that if God so gratiouſly miniſtreth vnto the creatures for mans ſake, how much more doth he miniſter vnto man, for his owne ſake? And therefore a creature of ſome regard.

Yet further, there is a ſpeciall relation, alliance, affinity betwixt God and man, as if he were *bone of his bone*: *For we are alſo of his generation*, *Alt. 17. 21.* It may be, ſaith *Caluin* vpon that place, that *Aratus* the Poet thought there were ſome parcells of the diuinitie in mens mindes, as the *Maniches* did ſay, that the ſoules of men were of the nature of God. But the meaning is, that man by the excellency of his nature, reſembles ſome diuine thing, and proceedes as a ſpeciall Beame, from that heavenly and diuine nature; a creature ſure of ſome regard.

Nay further yet, God hath made man *animal ſociale*, a ſociable creature, and hath giuen him a face of a very gracious and amiable aſpect, a hand to congratulate, an arme to embrace, a boſome to endear, the very ſeat of kindneſſe, complacency and loue; reaſon alſo, and ſpeech, two ſingular and rare prerogatiues, beyond all earthly creatures. All, all complements of humanity, as he ſaid in the comedy, *Homo ſum, humani nihil à me alienum puto*: I am a man, and I imagine no part of humanity, impertinent vnto mee. In that Theater, no doubt, it is very probable, as in others of the like, were great ſtore of fooles and vulgar perſons, yet did this ſpeech ſo naturally touch the affections of them all, that Saint *Auguſtine* ſayth, They all gaue an admirable applauſe vnto it. By all which it appeares, that man is a creature of ſome regard.

Epist. 52.

Yet this *Animal beſtiale*, *Animal obſcœnum et olens*, as one ſpoke of the Scarab flie; this Heterogenian, whelpe of another kind, a very Miſanthropos, an hater of his owne kind, a Tymon, demon, I ſay not the ſonne of *Belial*, but *Belial* himſelfe: he hath no more regard or humanity in him, then if the Rockes had fathered him; the ſhe-Wolfe had brought him

him forth, or that hee had drawne his milke from the Dragons in the wilderness. *He regarded not man.*

The word here in the originall vsed for *regard*, signifies more then *curare*, or, *curam habere*, and yet that argues a manifestation of it in outward action; but *pudore*, or *verecundia afficere*, or *reuereri*, an inward affection of *reuerence*: and so by consequence, an open, respectiue, gracious deportment and cariage towards man. Here also is an *Heterosis*, or an *Enallage numeri*, which is the surrogation of the singular number for the plurall, vsuall in the Scripture. Therefore to expresse it rightly *Beza* doth well translate it, *nec quenquam reuerebatur*, as who should say, It was not so much this man or that man, but all were alike to him, *He reuerenced not any, He regarded not man.* ἡ ἐντολή αὐτοῦ
τὴν ἀνθρώπων.

What should I say to this vnciuile Iudge? wee know the Gentiles (as *Paul* spake of the men of Athens,) *were in all things too superstitious*. Some of them worshipped the Sunne at his rising vp, and regarded not his going downe. Others worshipped him at his going downe, but respected not his rising vp. If this *Iudex bellicosus*, Theanthropomastix, If he had feared God, though hee had not regarded man, or if hee had regarded man, though he had not feared God, this testimony of him had not beene so foule. But hee was *Totus in maligno positus*: Hee was wicked *κατ' ἐξουσίαν ἐναντίον τοῦ θεοῦ, à fronte et à tergo*. For he neither feared God, who was before him, nor regarded man, who came behind him, wicked *à dextris et à sinistris*, He neither feared God, who was at his right hand, nor regarded man, who was at his left: wicked, *sursum et deorsum*. He neither feared God, who was above, nor regarded man, who was below. *He feared not God, he regarded not man.*

I pray tell me, what thinke yee, might become of him. For my part, I thinke long to be rid of him, and so happily did that iurisdiction likewise, where hee had to doe. And blessed, euer blessed be he, whosoever he were, that gaue the change; which was as gracious and welcome no doubt as a shewre of the latter rayne. His people might haue said of

him, as they spake in the Psalme; *O when shall he dye, and his Name perish?* What became of him I know not; but sure I am, he deserued no better doome then that of Laodicea, to be spued out of Gods mouth: or else that which God spake and threatned to *Iehoiakim*, *Ier. 22. 19.* *They should not lament for him, or say, ah my Lord; alas, thy glory;* but as a dead *Asse* drawne and throwne without the gates of that *City*: though formerly he had sate on his Bench, as an *Ipsē inter primos*, — now it might be spoken of him, as it was said of *Labienus*,

Nunc transfuga vilis.

Nat. Hist.

Pliny writes of the Crocodile, *lib. 8. 25.* that being well stuf with his prey, and wallowing with his paunch vpon the bankes of *Nilus*, he falls into a sleepe, and in his sleepe he gapes; meane while the bird *Trochylus* pickes his teeth, and clenseth them one after another, and goes his way; But then comes the *Ichneumon*, as perilous a Serpent in *Egypt* as something else in *England*, and gets through into his bowels, teares them a pieces, and so he dies. It is many times the iust iudgement of God vpon such men, who hauing greedy appetites, which are neuer of the best digestion, that being well stuf with riches and wealth, either by the confluence of their offices, or bribery of their places, fortifying themselves against Heauen, wallowing in their abundance, to be secure: yet God meetes with them at one time or other; that though their inmost consciences be cauterized and scared vp, yet something, *sub nomine pacis*, workes their shame and dishonour. What should God else meane, *Amos 4. 2.* when he threatens the wicked Iudges of *Samaria*, that he would take them away with *fishhookes*, but that they should swallow downe somewhat into their throat, that should turne to their bane?

Application.

I haue now done; And haue beene all this time in a Parable; I haue gone through the Text, and haue shewed you one poynt after another: *Adhuc est paruulum*, There is yet a little thing behind, something to be further spoken by way of Application. And as *Christ* in the former Chapter giues an *Item* for *Lots* wife, remember *Lots* wife; so say I, Remember

ber this *unrighteous Iudge*. And though we might speake of him, as God spake of *Amelech*, *Deleatur memoria Amelech sub caelo*: Let the memory of *Amelech* be blotted out from vnder Heauen; And though vnworthy he is, *that any mention of him should come within my lips*; yet a little remembrance will not doe amisse, for that, he hath layd himselfe forth as an example.

And first of all, a Iudge he was; it is Gods ordinance to set A Iudge. some aboue in place to rule, and others beneath in places to obey, and as *Iuuenal* calls *Eagles* the seruants of *Iupiter*, so such are the seruants and Ministers of God, by an honorable prerogatiue, in being his deputies and vicegerents: And surely, had this man honored God in his place, God would haue honoured him againe: For, *they that honour mee, I will honour*. And let them further know that whom hee aduanceth to such offices and dignities, hee expects they should walke worthy of their places, and not be carried away, with sundry lusts of intemperancy, iniustice, couetousnesse, and the like; to the dishonour of God, and the irreuerence of their owne persons. It is very incongruous and vnbecoming, that he who by reason of his calling, comes neare vnto God, there is none further from him.

Neither is this onely for the Iudge, but for all superintendents of what ranke soeuer they be; Especially Pastors and Ministers of the Church, (who haue an eminency of place, ouer the soules of men,) that they adorne the Gospell of Christ Iesus, with soundnesse of Doctrin and integrity of life. The walls of Iericho were beaten downe, but by no other meanes then the Trumpets of the Priests; and the strong holds of Satan are onely battered downe, with the Doctrine of sound teachers. Their good example also of life, is of great force, *Nuga in secularibus, in sacerdotibus blasphemie*, saith *Bernard*, That which is but a trifle, and as a matter of nothing in a Lay-man, is as ill as blasphemy, or the sinne against the Holy Ghost almost, in a Church-man, and therefore not to demeane our selues, as one spake of the Monkes of old time;

*Qui prater amictum
Nil aliud vera Religionis habent.*

Cut but the hayre from the eye-brow, saith *S. Augustine*, and how disfigured will the face looke, there is but a small thing taken from the body, but a great matter from the beauty. Honor God therefore in thy place, by thy doctrine and conuersation, and whatsoeuer thy former frailties and escapes haue beene, yet recompence thy forepassed sinne; with a sanctified obedience. And let me adde this more, if thou hast gifts of learning and knowledge, let them not be smothered vp and kept as concealed land, but returne them to the right owner, and improve thy Talent thou art trusted with to thy masters aduantage; it will be hereafter thine exceeding ioy and comfort, though nothing in the world comfort thee beside. And herein are many of vs faulty, who are lazy and negligent, making our Sermons as misers doe their feasts, rare and seldome, but then fareed and furnished with such varieties, as tend to surfet rather then to profit. The flocke of Christ should be *fed* and *fed* and *fed*, *Iohn 21*. which argues a continuall feeding, yet some of vs take liberty to do it when we list; yea, it is almost a miracle to heare some of vs speake: I would be more earnest in this, but our Lay men doe befriend vs, and are quit with vs in this kind, for wee cannot be so dumbe as they are deafe; deafe at any thing that should profit them in the matter of Saluation, and as deafe at any thing that makes for our profit. In either of these like *Dauids Adder*, who refused to heare the voice of the Charmer, charme be neuer so wisely. But howsoeuer, let as well the Pastor as the Iudge make conscience of his duty. *Compensat ille qui dispensat*. He that sets vs to our taske, giues vs our pay; when our chiefe Shepheard shall appeare, we shall be recompensed for all our paines, *Cum ad opus piger es, quare ad mercedem festinas?* How shall we thinke either to haue ioy or peace of conscience in this life, or eternall happinesse in the life to come, when we are slothfull to the worke? What a blessed voice shall that bee, when wee heare that blessed voice in the Gospell, *Well done thou good and faithfull seruant:*

thou

thou hast beene faithfull in a little, not a little faithfull, no, that will not serue the turne ; but *faithfull in a little*, that is, little was thy learning or knowledge, to that which others haue, in the deepe things of God ; few thy gifts and ornaments, little perhaps, thy cure and charge, but because thou wert faithfull in a little, *I will make thee ruler ouer much*, enter thou into thy masters ioy.

2. I may not omit this also, that Christ here sayth not *There is*, but *There was*, which implies, that whatsoeuer the pride and insolency of this man was, either not to *fear* God, or *disregard man* ; yet hee was either taken away by death, for euill things haue their periods as well as good ; or which is likeliest, secluded from his place, through some accident disastrous, and so for an earthly punishment, became as transient and conuersant a by-word for matter of reproach as once was *Deidamias in omni fabula*. Were he excoriate as once a Iudge in Athens, and his skinne hung vp in *terrorem* : Or were he expelled the City where he liued, and the gates closed vpon him : Or were he shut out of the campe and company of the Host, because *he was uncleane*, I cannot say, onely Christ saith here, *there was*, there is not. I would euer haue a Iudge to remember three things. First, that they are *men*, as himselfe is ouer whom hee hath his authority. Secondly, these men he must gouerne according to a prescribed *law*, and not according to the lawlesse affections of his owne heart. Thirdly, he shall not *alwayes* gouerne, but as others haue giuen place to him, so must he to others. In the meane time therefore whilst he is in place, to demean himselfe in the *fears of God*, and with due *regard to man* : In these struiuing to excell all that went before, and to be a president to as many as shall succeed ; wisdom, knowledge, grauity, zeale, diligence, *uprightness of heart*, in his proceedings, are notable ornaments in a Iudge, especially to sanctifie his person and his place, by frequent inuocation and prayer vnto God. To haue a *pure and incorrupt heart*, this, this will make him *a starre at the right hand of God* ; and that he shine out amongst others of his rancke, with that transparency and beauty

beauty, like *Mercury* himselfe betwixt those radiant Orbes of *Venus* and the Moone.

In a certaine
City.

Nor yet is this to be ouerpasse, that Christ here saith hee was in a *City*. It was no maruaile sure, his manners were so good I thinke the basest village in all the Isle had been good enough. It was the manner of the *Cretians* to boast of the number of their *Cities*, I am sure they needed not so haue done, of the goodnesse of their Iudges. He this, was in a *City*. And not vnlike neither, but hee had ingrossed for himselfe a faire house with gardens and orchards; but I doubt he kept his Gates as fast barred, as that purple Churle in the Gospel; and that he was none of the best to the poore, because the Text saith, he regarded not man. But this I am sure of, that in this *City* where he dwelt, lay his authority and Iurisdiction, because in the next verse, the widow that came to him for Iustice, dwelt in the same *City*. A great dishonor was he no doubt vnto it. For in such populous places as *Cities* are, where men conuerse within a wall, as seuerall and diuerse almost in their conditions and manners, as in their trades and callings, the decent, orderly and exemplary life of the Iudge and Magistrate who liues amongst them, is of great consequence. For it stands as a looking glasse before the peoples eyes. And his good example is of better perswasion then the power of his place: Else such *Cities* are as ill incombred, as that of *Alexandria* in *Egypt*, of which *Diodorus* the *Sicilian* writes, that they nourished that great bird *Ibis* to deuoure the garbage and offall of their *City*, and to cleanse their streets, but he left of his owne filth and beastlinesse more noysome behind him. So such a one, by the institution of his calling is very profitable, to purge and cleanse the places where his power lieth, from enormities and corruptions, which if his discipline were not, would grow noysome and abhorring; yet when it comes to this, that hee growes irregular and inordinate, through his lusts and intemperancies; and hath not *ventrem bene moratum*, a mannerly belly, as *Seneca* speaketh, surely he leaues more stench and filth behind him, through his bad example, then the
good

good which he pretends to doe, by vertue of his place, can recompence or repaire. Hence is it requisite that great care be had, of the choise of such. That face is but vncomly, wherein the eyes are bleare, and full of humours; so it is but a corrupt and disfigured gouernment, where men of authority are aspersed and besmeared with the grosse and odious imputations, either of Luxury or iniustice: Yea, to be thankful to God with *David*, *Psal.* 109. 30. *With great thanks,* and to prayse him *amongst the multitude*, when he displaceth such, and placeth better in their roomes, for hee euermore standeth at the right hand of the poore, to saue his soule from vnrighteous Iudges.

Thirdly, concerning his Qualities, he is here noted with a blacke cole, that he feared not God. But wee that expect to receiue the white stone, and in that stone a new name written, which no man knowes, but hee that receiues it, in what calling or place soeuer we be, let vs practise the contrary. For, first in a Iudge, the want of this feare is a wonderfull debauchment; it will make him as proud as *Herod*, as cruell as *Nero*, as prophane as *Julian*, as vniust as *Pilate*, as sensuall and beastly as *Heliogabalus*, as couetous, dogged, churlish as *Nabal*, and perhaps as drunke too, as dissolute as *Baltasar*, swilling and carousing wine before thousands, prauncing ouer his cups, and calling to the seruitour, for the fullest measure, and purest liquor, Ho!

*Minister veteris puer Falerui,
Ingere mi Calices alacriores.*

In the meane time, regardlesse of the iudgements of God. The want of this feare in a Pastor or Minister, will make him as worldly as *Demas*, as ambitious as *Diotrephes*, as carnall as an Epicure, as licentious as a Libertine, as false hearted to his Cure, as *Judas* was to Christ.

The want of this feare in a Lay-man, will make him run into any disorder, euen to the shipwrack of his conscience: and here are many of you present, this day, who I feare, vn-

lesse *His feare* possesse you, will launch out into a fearefull deepe; rather then you will duely and truly present according to your oath; daubing ouer faults, defaults, yea the grosse sinnes of others, with the vntempered mortar of fauour and conniency: *These things are in the eares of the Lord of Hosts*; when men shall come in open Court, present their bodies before the Iudge, their bodies and soules before God; who shall be their latest and fearefullest Iudge; and in the presence of them both, and all the blessed Angels of Heauen, take a solemne oath, binding ouer themselues actually to eternall vengeance, if they sayle in their legall charge, and yet account no more of the oath thus ministred, then if the wind had blowne vpon them, whereas there goeth a secret and vnscene vertue out of the oath, as there did out of Christs vesture, either to iustifie or condemne them; I say againe, *These things are in the eares* (yea and in the eyes too) *of the Lord of Hosts.*

Generally in all men the want of this *feare*, is the foundation of all euill, Holy and faithfull *Abraham*, shifiting for himselfe before King *Abimilech*, *Gen. 20. 11.* for saying that *Sarah* was his sister, whereas indeed shee was his wife, and being demanded the cause why he did so, answerd modestly and religiously for himselfe, *I thought thus, surely the feare of God was not in this place, therefore they will slay mee for my wifes sake*; giuing vs to vnderstand, that where the *feare* of God is not, no conscience is made of any sinne whatsoever. Hence ariseth all those grosse and abhominable sinnes of murders, adulteries, drunkennesse, prophaning of the Lords Sabbaths, blasphemous oathes, deceitfull bargaines, accursed ysuries, wherewith the land groneth, and I know not what! And let men be reprov'd, and these sinnes smitten with the rod of our lips, like gunpowder (being scale) they flye backe in our faces, and offer to ouer-master vs. As insensible are they as *Plinies Beares*; *vix vulneribus excitari possunt*; they stir not with many stabs, or like that Fencer at the games of *Caesar*, whom *Anlus Gellius* mentioneth, that when his wounds were gashed and lanced by Surgeons, vsed to laugh

laugh at them: Or like those *Celtas* that *Aristotle* speaks of, who were so mad and without passion, that neither by thunders nor earthquakes, or the noyse of fearefull inundations, they would euer be moued, or remoued: Or like those old Italians, of whom I haue read, that in the forest tempests of Thunders and lightnings, they would shoot off their greaest ordinance, and ring out their deepest bells, that the noyse of the one, might mitigate, the horror of the other; So insensible are men, and without remorse, that they will audaciously contest, confront, oppose, and improne their incorrigible wickednesse to the height, against our loud and powerfull reprehensions; their hearts as far Brawne, their soules impenetrable, euen like *Iericho*, shut vp and inclosed. Hence is the cause of all, with this *Antesignanus Nequitia*; this *Theomachus*; they feare not God, or as *Iob* saith, men haue forgotten the feare of the Almighty.

Lastly, this Iudge is here taxed with inciuility, or want of Nor regarded good manners, he regarded not man: I wonder then if there were any man regarded him, or gaue him a good word, any good report. *A good name*, saith *Salomon*, *is better then a precious ointment*; yet with many, a precious ointment is better then a good name: I haue seene men outwardly smell of sweet perfumes, but inwardly they haue had an ill saueur of all vices: yet men in high place, aboue all things, are to respect this; carefully to auoyd infamy, and ill report, which quickly spreades out, and enlargeth it selfe, as we know in a troubled water, one circle begets another, *Maliciis sunt modis*: and therefore the Poet said well,

Fama malum, quo non aliud velocius ullum:
Mobilitate viget, viresq, acquirit eundo.

Few in high place but much regard this; howsoeuer this slow bellied, swilbellied Cretian, wallowing in his stinke and sinke of iniquity, as *Lot* in his drunkenesse, commits abominable incest, with his two daughters, the elder and the yonger, *sinne and shame*.

D 2

Secondly,

Secondly, He offended in the Negative, but let vs carefully practise the affirmatiue, namely to reuerence and regard man. Yea I say man, *cuiuscunq; conditionis*, as *Augustus* spake to that *Romane Pollio*, of what condition soeuer he be. Though hee bee much thine inferiour, hee is made into the same Image with thy selfe, endued with the same shape, and liueth vnder the same gouernment and providence of the Creator, and (as thou oughtest in charitie to thinke,) within the compasse of Gods Election. *Hee is a man*. Giue him a ciuill reuerence and regard. The whole Law is reduced into two maine parts, The loue of GOD, and the Loue of our Neighbour; the one begets the other: and hee that loues not his brother whom he hath seene, can neuer loue God whom he hath not seene, 1 *Iohn* 4. 20.

This loue shewes it selfe amongst other things by a ciuill and courteous behauiour towards man: *Peter* amongst other duties, 1 *Pet.* 3. requires this, *Be courteous to all men*: & in the 3. of *Titus* 2. *Put them in remembrance that they be courteous*. How courteous and respectfull were the sonnes of *Heth* to *Abraham*, *Gen.* 23. 6. being in a strange country, and put to it for a buriall place for his wife: *In the chiefeest of our Sepulchers bury thy dead*? And because they would shew their regard the more, they adde words enough, and words good enough: *None of vs shall forbid thee his Sepulcher, but thou maiest bury thy dead therein*. It is the commendation of *Geleon*, *Iudges* 8. 3. *He spake courteously to the men of Ephraim*. But it must not be such courtesie as *Dauid* speaks of *Psal.* 28. 3. *To speake friendly to their neighbours, but imagine mischief in their hearts*: To be foris *Cato*, and intus *Nero*; of an outward plausible countenance, and of inward malicious intendments. It was forbidden in the Law to weare linsiey woollsey; and I am sure they breake the Law of God, who weare garments wouen of simplicitie and subtilty together. Once men saluted hand in hand, saith one, but now we cast arme in arme: But an handfull of that old friendship is worth a whole arme full of this new courtesie. Nay further,

ther, wee must be courteous, and giue *regard* euen to wicked men: So *Paul* behaued himselfe before *Festus*, and called him *noble*. Wee must respect them not as they are wicked, but as they are men; loue their persons, loath their vices. A wicked man may be of our acquaintance, and wee may vse him courteously, yet let him neuer be our companion, to be vsed entirely. Be at peace with all men, but at warre with their vices. Againe, there be, who will *regard* men, and vse them regardfully, but no further then they serue their turne; as *Ieroboam* sent his wife to *Abijah* the Prophet, and bade her carry him a present of bread, and wafers, and honey, which *Ieroboam* would haue scorned to doe, but that he thought the Prophet could benefit him by his aduice. And such is the condition of many in this age, who will *regard* a Minister, when they see they must make vse of him, eyther to be visited in their sicknesse, or that they might be graced with a Sermon at the buriall of their friends, or at their marriage, or vpon some other high occasion; otherwise we may goe long enough ere wee be *regarded* or lookt after.

But howsoever, this Iudge was wonderfull faulty, hee gaue no *regard*, whereas our duty is to *regard man*, though he be a stranger, though he be an inferiour. What a speciall fauour was that which God did to *Moses*, to call him by his proper name. The Angell saluted *Gedeon*, *The Lord bee with thee thou valiant man*. But if he bee set in place aboue thee, if a Father, if a Master, if a Magistrate, or instead of any of these; giue him that *reuerence* and *regard* that is due vnto him, Which condemnes the sawcy malepartnesse of children, seruants, people; who will dishonor their Parents, dispise their Masters, and contest with their Rulers and men in authority, and braue them to their face: Both *Peter* and *Iude* complaine of these, 2 *Pet.* 2. 10. *Iude* 8. I wish they were not so ordinary as they are.

Yet further, if he be thy spirituall Father, thy Pastor and Minister, giue vnto him a *double honour*, as well of countenance, as of maintenance; *Regard* him as a man, but much

more as a man of God, set ouer to instruct thee, and to guide thy soule aright to the Kingdome of glory. How faulty are many of our ill nurtured Laity in this kind; who looke ouer vs as high as Cædars; supercilious and lofty like the Iewes? They tooke no knowledge of Christ, that he was their King, or of his Royall descent, or that hee was the Redeemer of the world, and should dye for the saluation of man: of all this they tooke no notice. They knew him for a Carpenter, and a Carpenters sonne, and such to be his brothers, and such to be his sisters. So we, we shall bee readily knowne by the meannesse of our birth and kindred; the leannesse of meanes and liuing, the poore- nesse of our stipends, or what else may adde to our disgrace; but not of the dignitie and excellencie of our Calling, maintenance for our seruice, countenance to our Persons; like flies they leaue the sound parts, to sucke at a botch; *Let a man so esteeme of vs as the Ministers of Christ, and the disposers of the secrets of God, 1 Cor. 4. 1. Obey them that haue the oversight of you, for they watch for your soules, as they which must giue an account. I admonish that you haue them in singular loue for their workes sake.* Carnall men and the common sort, when they heare vs thus to speake, they thinke we preach to extoll our selues, and to gaine reputation. No, we say with *Dauid* in the humility of our soules, *Non nobis Domine, non nobis, Not vnto vs O Lord, not vnto vs,* but vnto thy name giue the prayse: If we haue regard and esteeme at the hands of men, we haue but our due. But (meane while) let God haue the Honour, by your obedience to his truth, loue to his word, by your care and conscience to practise those doctrines which faithfully we teach: this shall be our ioy, our crowne, our recompence sufficient; otherwise, none of his glory shall cleaue to our fingers.

Conclusion.

Finally, All of vs, whether wee be in place to rule, or in place to obey; in place to teach, or in place to heare; let vs in the reuerence and feare of God; so carry and demean our selues to God and Man; *That God euen our ouer God may giue vs his blessing,* that hee may blesse and
 rise

sanctifie our government, sanctifie our obedience, sanctifie our teaching, sanctifie our hearing, and all good duties of our life beside. I will conclude therefore with that prayer of the Apostle : *Now the God of peace sanctifie you throughout, and I pray God that all our hearts and soules may be kept blamelesse untill the comming of our Lord Iesus Christ.*

A M E N.

FINIS.
